THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

[CONCLUDED FROM PAGE 369.]

Now, I look upon it that when a man receives the truth it is his duty to seek to build the truth up, to labor for Zion, and not to build up anything that is opposed to Zion, from the day that he receives the Gospel of the Son of God throughout his mortal career. Personally I would not like to do anything else knowingly. But in saying that, do I mean to convey the idea that we are to be an exclusive people, that we are to shut ourselves up, and cut ourselves off from all communication with our fellows? No. When I labor for Zion I labor for the whole human family, I labor for God, I labor for the establishment of that rule and dominion that He seeks to introduce and perpetuate in the earth. I do not labor for the Mormons alone, but I labor for all; for as far as this spirit to which I have alluded extends, so far will it benefit and bless all who partake of it. It will bring a blessing to every man, to every household, to every community, and to every nation. And when we talk about Zion we talk about this better condition of things that we are aiming to establish.

I was conversing with a lady a few weeks ago. She was a lady in public life and talked about addressing me a letter on a public topic through the papers. We entered into conversation about affairs here, and I said to her, "You will be benefited after a little by the influence the Latter-day Saints will exert in stemming these evils of which you speak." "Oh, yes," says she, "you believe that we'll all be Mormons." "No," I said, "I don't believe anything of the kind, I do not expect everybody will be a Mormon. We do not labor with a view that everybody is going to be a Mormon, but we expect to introduce a better state of society, and others will see and

admire it, and they will be glad to have the influence of our example to help correct the evils which are now growing so fast, and which are threatening good society."

A great many of our friends, who are not of us, imagine that we are working as we are to build up something exclusive, in other words, that we are going to build up some Mormon institution, as they call it, and give the Mormons some tremendous power over everybody else. A greater mistake could not be entertained. Yet our opponents—I won't call them enemies, I think we indulge in that word too much in our public discourses—make that a ground of complaint against us, and they allege that if we had the power we would make everything Mormon and bring everyone else into subjection to us. Nothing could be farther from the truth. There is no such design in any of our hearts. If we had the power we would not do it. But what we do want is to introduce a better condition of affairs. We want love to reign in the hearts of the children of men, as far as we can get them to entertain and cherish it. And we know that the principles that God has revealed will do this. The object that we ought to have in view, my brethren and sisters, is to labor for the establishment of a reign of righteousness. I am very anxious myself to see a better state of things. I know that God designs that there shall be. We have on the earth an abundance of every element necessary for man's happiness. It is a goodly earth that God has given us as a habitation; it is well supplied with all the elements necessary for man's comfort. And the land that we occupy—this continent of America—is a choice land above all other lands on the earth. The elements of wealth in the greatest abundance are all around us; the land is rich and will produce to an unlimited extent; there is an abundance of animals; the treasures of the earth are abundant; there is no end to the precious metals, nor to those which are more useful and necessary. In fact, there is nothing to prevent every human being from enjoying happiness, so far as happiness can be derived from the possession of the elements necessary to sustain life and to make it comfortable, and even luxurious. And the Latter-day Saints will find, if they do that which is right and keep their eyes single to the glory of God, that they will become a very rich people. It is bound to be the case, and nothing can prevent it but our own misconduct. Wealth will increase in our midst, on our right and on our left. But the great lesson for us to learn is to use the wealth that God gives us in a way that will bring glory to Him and that will bring about the full salvation—temporal and spiritual—of our fellow-creatures. We should have the same spirit in the management of wealth that we have in going out without purse or scrip, or that we had in sending teams down, to which I have alluded, to bring up the poor. It would be a very unfortunate thing for us to have blessings bestowed upon us that we would abuse and that would prove our destruction.

Already among us we have seen the bad effects of wealth. The division of property among children whose parents have died possessed of wealth has not in every case proved a benefit to those who inherited it. It should be a lesson to all of us that there are other things besides wealth

to bestow upon our children; there is something higher and of greater value, and we should seek after those greater riches and endeavor to have them inherited by our offspring.

I felt very much impressed at one time to talk to one of the brethren who was a rich man and with whom I was intimately acquainted. I heard that he was very close, did not pay his tithing, and neglected other things which a Latter-day Saint would take pleasure in doing. I met him on the street, and I said to him, calling him by name:

"I feel greatly impressed to speak to you. It seems to me that you are taking an unwise course. God has made you a steward. He has placed substance in your hands; now is your opportunity to use it wisely and in a way that will contribute to your future gratification and happiness. I hear you are very careless and do not pay any tithing, and you do not help in other directions. Now, as your friend, I feel to say this much to you. You will not stay here a great while, and somebody else will inherit that which you now have. You have it now in your power to do good and help forward the work of God. Make use of the opportunity while you have it, so that when you go hence you will have no reflection to indulge in of sorrow and regret that you let the opportunity slip."

He seemed to be greatly impressed at the time, but I do not think he did anything about it particularly. Not long after that he died. His property, of course, has been divided. If he did not avail himself of the opportunity which he had there is not a shadow of doubt in my mind that it will be a source of endless regret to him to think that while the means was in his possession he failed to do his plain and simple duty as a Latter-day Saint.

I have had some ask me concerning the meaning of the parable of the unjust steward, contained in the sixteenth chapter of Luke. They cannot understand why the Savior commended the unjust steward who, when threatened with the loss of his stewardship, resolved to make friends of his master's debtors so that when he should be put out they might receive him into their houses. The Savior commended this steward because he had done wisely; and he said to those who listened to him: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

There is an important principle involved in these teachings. God has entrusted us with means. We are his stewards. He will call us to an account for our stewardship. This unjust steward saw what was coming. Now, he said, in effect, "I will take of this which I have and over which I am steward, and I will make with it friends to myself." And he did so, so that when his stewardship was taken from him he would have friends. We should be equally wise in using the means with which God has entrusted us as stewards. Men and women who are rich, if they only knew the right course, would do as the women did to Jesus—"And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance." This is how the women who had means made friends with Jesus, and others have made friends of the prophets in the same way, as if to say: "I will make friends with the

prophets, with the apostles, with the men of God who will have power in days to come, so that if I fail they may receive me into everlasting habitations." For do you think that God makes men kings and priests without giving them authority and power? No. These men who are despised of the world will yet sit upon thrones, and exercise power and dominion; and I would like to make friends of them, and gain their love; and if I were a man of means, and they were destitute, I would like to impart means to them, and thus make friends of them with that which God has made me steward over.

God has made us all stewards. He has placed means in our hands. What better use can we make of this substance than to build up His kingdom upon the earth, to help establish His righteousness, and to devote everything that we have to the advancement of His cause? And He will reward us, He will receive us into everlasting habitations, and He will increase His glory, honor and power upon us. Do you think those who have given a cup of cold water to the Elders of this Church will be forgotten? Do you think those who have entertained the Elders of this Church—the messengers of God—given them lodgings, food and clothing, will be forgotten? No. God will reward all such. No man ever gave a cup of cold water to a servant of God; no woman ever prepared a meal of victuals, or made a bed for a servant of God to rest upon, without the Lord being cognizant of it, and He will reward all such abundantly. Every man that helps his fellow-man, whether he be a Latter-day Saint or not, will receive a reward for doing so. God loves His children. He wants His children to love one another. How is it with your children? What feeling does it produce in your hearts when you see your children practicing self-denial and helping each other? Why, you feel as though you could give them anything you have, while they have that spirit. Do you not think that God has that feeling concerning us, His children? Certainly He has; and when we help one another there is a spirit comes upon us from Him that testifies to us that that is a good act, and that God approves of it. Everything that we do that contributes to righteousness God will bless. This people will be a blessed people because of this, because they do love one another, and because they love those who are not of their Church.

I hope to see this spirit spread among the people, so that we will not give way to these evil influences that are seeking to introduce themselves into our midst; that we will be fortified against them by the Spirit and power of our God, and that we will have here at least, if in no other part of this world, a place where this spirit will prevail. We will try and redeem this much of the earth and make it a delightful place. Cannot we do it? We can. And with God's help we will do it. I look for it. I anticipate it. Nor am I in the least discouraged about it. I look for these valleys to be the abode of liberty and of a God-fearing and a humanity-loving people, who will show their love to God by their kindness to their fellow-men. And I do not know how we can show our love to God any better than by showing it to our brethren and sisters in the flesh.

Before I sit down, I want to say a few words concerning the near approach of the dedication of our Temple. I do not know how your meetings were yesterday that you attended; but the meeting that President Woodruff and myself attended, we belonging to the same ward, was a meeting long to be remembered, by the outpouring of the Spirit of God upon the people, the tenderness of heart, the willingness to confess sin, and to ask forgiveness of sin, and also to extend forgiveness to others. The time would not allow all to speak; some were diffident also; but before we separated, all were asked to express themselves to this effect:

"Do you feel willing to ask God and your brethren and sisters to forgive your sins? Is this the spirit that you have?"

The congregation, lifting their hands, responded affirmatively, and also that they were willing to forgive all others. I have no doubt that this spirit has been in all the meetings of the Latter-day Saints. I hope it has; for I look upon the dedication of this Temple as one of the greatest events that has occurred since the foundation of the Church. Not that I expect all that I hear some are expecting, for I have been told that some are looking for most marvelous manifestations. Yet I look for the Lord to pour out His Holy Spirit upon us. I desire that. Not that I would not like to see all the power manifested that the Lord is willing to bestow, but I do not think it is wise for us to be indulging in great anticipations. Let us get the Spirit of God in our hearts to fill us with peace and joy, and that is a great blessing. But I look upon this as a great event. Why? Because Isaiah and Micah saw a temple in vision, and this Temple now completed and about to be dedicated answers the description. I have no doubt there will be other temples that will fulfil their prophecy still more completely, and to which the people will come, just as those prophets said the people would.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." I have no doubt that will be the case. But this Temple seems peculiarly adapted to fulfil the prediction. Forty years ago the foundation was laid. The spot was designated by Brother Brigham directly after he came into the valley. He struck the ground with his cane and said, "Here is the place where the Temple will stand." President Woodruff was with him. He says he drove a stake there at the time. The Temple stands at that precise spot. The ground was covered with sagebrush then. The same spirit of prophecy that prompted those seers to predict concerning the house of the Lord prompted him, and he designated the spot. What better evidence have we of a man being a prophet than such a great event as this being fulfilled, especially when we consider what we have passed through and the attempts that have been made to destroy us, to uproot us, to drive us away? The Temple stands to-day a living monument to God and to the truth of prophecy.

Now, shall we go into that Temple in sin, with feelings in our hearts that we should not have? God forbid. I would rather, much as I desire to see it dedicated on the sixth of April next, and much as I have yearned

for that day, see its dedication postponed, than that we should go in there unworthily; and I know unless there is repentance a good many cannot go in there worthily. There has been a spirit manifested that has not been the Spirit of God, not the spirit of our religion, not that spirit of brotherly kindness to which I have been alluding, but it has almost approached hatred. It has been manifested, and I know, as a servant of God, it is not of God; and, as one of God's servants, I am not in favor of anyone going into that Temple possessed of that spirit, if it can be prevented, and I think it can. If you know of any man of whom you have said or to whom you have done anything improper, or of any woman to whom you feel you have done wrong, do not wait for that man and woman to come and tell you. I have heard some folks say, "Well, if you will tell me wherein I have done wrong, and what I must do," when it seemed to me they knew what they ought to do. They knew they had done wrong, but they wanted somebody to come and prompt them. Let me say to you that you ought to have the Spirit of God to prompt you to repent, and not wait for somebody to tell you how to repent. If one has *said* anything about another, he ought to know it. If one has *done* anything against another he ought to know it, and let his conscience tell him, and the Spirit of God within him prompt him to go and say, "I said or did this or that, I know it is not of God, and I ask you to forgive me, and I will try and do better."

There may be times and circumstances when men and women will say and do things unconsciously, that is, they are not conscious at the time that it is wrong, and under these circumstances it is necessary to go and tell them, but in very many instances people know themselves whether or no they have done things that are not right, and they should be willing to go and say to the brother or the sister, whoever it may be, "I feel that I have not done right in that, and I ask you to forgive me." Will anyone feel humiliated by asking forgiveness? We ought not to be humiliated; for who among us is not a sinner? And shall one feel humiliated at asking forgiveness, when we are all beggars in the sight of God, when we are all sinners, when we all have to ask God and each other for forgiveness and for charity? No man should feel humiliated. If another feels that a brother who asks his forgiveness does humiliate himself, then he is the sinner. If I go to my brother and confess my sin, he should be as humble as I, because he himself is a sinner, and every man that comes to God and gets the Spirit of God realizes how great a sinner he is. And when his brother or his sister shall come to him, he knows very well that he needs forgiveness; he needs to plead with God continually for forgiveness. Hence our Lord says: "If ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." As I am willing to forgive the trespasses of my brother or my sister, O Father, so I beseech thee to forgive my trespasses. This is the spirit that we should have, and that we should cultivate continually one for another. If one man has made promises to another and broken those promises, if one owes another and has failed to keep his word, he should go and make that right in order that there may be good feeling. And all this before we go

into the Temple. I thank the Lord that we have had the fast day. I thank Him for the meetings of yesterday, for I know they will be productive of good and benefit to the people. I would like to see us continue to grow in these directions, to repent of our sins, and to live so near to the Lord that we will have them forgiven us by Him and by each other.

My brethren and sisters, I am thankful that the Latter-day Saints are being better understood. One of the greatest pleasures that I have had during my absence has been the kindly feeling that prevails concerning the Latter-day Saints. The Lord has said that He would soften the hearts of the people from time to time. He has softened them, and men look at us now in a very different light. It is a pleasure to see this kindly spirit and disposition, a willingness to accord to us some little credit for being a decent people, and not looking upon us in the light that many have. I am thankful for this, because it enables a great many honest people to get a better understanding of the truth and of affairs here. I believe we shall grow and continue to increase. We will have our trials and our troubles, but truth and righteousness will spread in the earth. God bless you in the name of Jesus. Amen.

FACTS AND EVENTS.

The attendance at the Women's Congress which convened in Chicago on May 17, was fully 12,000, which is said to be the largest gathering of women ever known.

The village of El Dorado, Arkansas, U.S.A., of 1,100 inhabitants, was almost completely wiped out of existence on June 2 by a hurricane. About 30 persons lost their lives. The material damage will amount to $5,000,000.

The Supreme Court of the United States has declared the Geary Chinese exclusion act constitutional. Chief Justice Fuller, Justices Brewer and Field dissented from the opinion of the majority, and Justice Harlan was absent; the court stood five in favor to three against.

On May 19 a disastrous landslip occurred at Vaerdalen, Norway, in the district of North Trondhjem. Twelve farmhouses, mostly of large size, sank into the earth, and a large stretch of land was converted in a moment into a lake of slime and clay. It is feared that many persons have perished, but at present nothing is known.

The government of Mexico has inaugurated the policy of suppressing all newspapers of Mexico which are pronounced in their opposition to President Diaz. Nearly one hundred newspapers—including *El Democrata*, one of the leading dailies, were forced by the authorities to suspend publication recently, and the work will be continued by the government until the opposition press is entirely squelched.

A singular case of hydrophobia occurred in Paris a short time ago. While a young donkey was being driven through the streets it suddenly turned on a woman accompanying it, threw her down, trampled upon her, and attempted to bite her. The animal then rushed off through the streets, but was pursued and shot before it could do any further mischief. On the body being examined by a veterinary surgeon the donkey was found to have been suffering from hydrophobia.

A lady and her servant met with a shocking death at Florence, Italy, on June 1. The maid, in order to light the charcoal fire, poured some petroleum into the stove. On applying a match the blaze from the petroleum set fire to her clothes. Seized with fright, she rushed into the room of her mistress who was in bed. The lady tried to render assistance, with the result that both she and her servant were enveloped in flames. In the panic of the moment they threw themselves out of the window, and were both killed on the spot.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 12, 1893.

THE HOLY CITY.

WHILE all the surrounding world lay immersed in the profoundest moral darkness; while Egypt, which has been celebrated as the instructress of mankind, lay groveling before her oxen, her herbs, her reptiles, and her pot herbs; while Grecian and Roman altars were smoking before the emblems of the grossest appetites and of the rankest intemperance,—there, in an obscure corner of the globe, overlooked and despised by the surrounding nations, was to be seen the astonishing spectacle of one city, with no literature but its own sacred books, no arts but those derived from its most limited and unwilling intercourse with its neighbors, celebrating, as it had done for ages, the praises of the great Creator of the universe in sentiments, the sublimity of which, poetry in her highest flights has never been able to equal, nor philosophy to improve. And that city was Jerusalem! What hallowed memories and entrancing recollections spring at the mere mention of that name! The city of the great King! Zion, the city of solemnities—an eternal excellency! The theatre of the most memorable and stupendous events that have ever occurred in the annals of the world. Jerusalem! the world-attracting magnet of the devout pilgrim of every age, and the stern warrior of every clime. A spot at once the focus and the radiating point of the strongest emotions of three powerful religions. The land of hallowed associations, endearing reminiscences, and glorious anticipations. The renowned metropolis of the children of miracle, of prophecy, of promise, and of Providence!

Immeasurably superior as are the capitals of modern civilization to their rivals of antiquity, in regard to wealth and comfort, yet it cannot be denied that they sink far below them when seen from a higher point of view, and considered as links in the chain of history, teaching the great lesson of the cause of development and decay of national grandeur. To the classic mind trained to the reception of enlarged views of the progress of the human race the contrast afforded by the wealth of London, and the glitter of Paris, with the beauty of Athens, the desolation of Tyre, and the pomp and power of ancient Rome, is exceedingly melancholy. Owing to the deplorable fact that the sole aim and end of modern cities is the accumulation of wealth and power, their associations are necessarily barren

and devoid of that interest which, viewed in a nobler light, should be as an oasis in the pathless desert to guide the steps of the student in the track of history, but which impress him with a sense of disappointment in the utter absence of everything that appeals to the higher faculties and which weary him by the dead and monotonous level they everywhere present.

Yet the lofty associations which invest Jerusalem with a deathless interest cause even these proud seats of empire to sink into insignificance. The recollections associated with the monuments and antiquities of Memphis, Babylon, Ninevah, Athens, Rome, London, are few indeed, when compared with those that cluster around the City of the Great King—whose antiquity is of ancient days—even the days of the great diluvian patriarch Shem! The city where the "King of Peace and Righteousness" communed with the "Friend of God;" and where the son of Jesse tuned his soul-stirring harp, and penned his Psalms for the Saints of all ages; where Solomon reared a house for the Lord of Hosts to dwell between the Cherubim; where the Son of God suffered and died and rose again—whence he ascended on high, and whither he will come again in His glory? Well has Jerusalem merited the proud title of the Chosen City. Nation after nation has risen up in arms to erase its very memory from the face of the earth. Yet each has passed away, impotent and forgotten, while the devoted capital still rears its domes towards heaven—bereft, it is true, of its pristine magnificence, yet acquiring a greater sanctity from its loss—an eternal memorial to the prophecy of God's servants, and a solemn witness to the covenant he made with His chosen people.

It cannot be a matter of surprise that a city bearing so lofty a mission, and invested with a charm so peculiar, has never failed in all ages to attract a crowd of pilgrims within its walls, eager to behold the birth-place of a great religion, and the battle field of opposing faiths. And although the pride of Israel's glorious inheritance still sheds a halo over their fallen fortunes, there is not a Jew whose pulse does not beat more quickly at the name of Jerusalem, who does not see in the Holy City the loadstar of his existence, the one secret bond that unites him with his brethren. The Jews, although scattered over the face of the earth, yet maintain a secret and indissoluble bond of union and common interest. "In the Jewish nation stirs the Nemesis of Europe," and the significant issue and results of the present strained relations existing among the European nations are matters of momentous concern, for they will tell mightily upon earth's destiny and invest the Jews and their capital with an unspeakable interest.

The Latter-day Saints watch the growing importance of the Jewish race, and their gathering to Palestine, the land of the Holy City, with more interest than any other people, from the fact that they know better what it portends. They feel that the malediction of Jehovah is spent; that the night of their long dispersion is passing away; that a better day a day of mercy and peace, is dawning for the outcasts of Israel. They know that in the extension of the privileges of the Jews in almost every land, is a precursor of a great influence and power which will open the

way for their universal emancipation and their gathering home, and at no distant day will culminate in the re-establishment of the Kingdom of Israel and the advent of their long expected Messiah, who, on the throne of his father David, shall rule over them forever. W. B. D., JR.

HORSEFLESH is considered by the English to be an important foodstuff, yet it is the most overlooked and wasted. Prejudice has caused it to be rejected as an article of food, and the thought of it as such is put aside with considerable disgust. It has been said that, as a proof that prejudice is at the root of the evil—for the rejection of any useful aliment must be an evil, since if it were consumed the food supply would be cheapened proportionately to the extent of its popularity—it is noted how extensively horseflesh becomes popularized when once the population takes to it. The French people learned its value during the siege of Paris, when absolute famine drove them to eat the flesh of the horses then in the city. Since then there has been a regular demand for it as an article of food, and there are now no less than 150 butchers who deal in this sort of meat exclusively. As many as 20,000 horses were consumed last year. A noteworthy fact is that it is not the poorer part of the population which consumes it most largely, but rather the middle classes. It sells at about half the price of beef and mutton. In Berlin the use of horseflesh as an article of food is also widely prevalent.

"THE civilized country which exhibits the greatest extremes of prosperity and misery, taking prosperity to mean simply what material wealth can buy," says an eminent writer, "would probably be Russia, for between the lavish magnificence of the great Russian noble and the squalid degradation of the lower class of laborer and peasant, there is a gulf so wide that a comparative estimate is practically impossible. They are alike only in the fact that they all have to eat and drink and sleep; other resemblance, beyond that of human form, there is practically none. It must, however, be remembered that the greatest Russian noble may be transformed by a word of the Czar into a pauper and an exile, and, as prosperity should strictly include security, the most prosperous Russian is by no means as well off as the most prosperous Englishman. In England property is secure, no man's person can be touched unless he has transgressed the law; thought and speech are free, and no man inside the law can be disturbed in the enjoyment of his own. Yet out of every nine people who die in London, two die in the workhouse or pauper wards of the hospital. In addition to voluntary charity, £10,000,000 has to be spent every year to keep one out of every twelve of the population from otherwise inevitable starvation. All things considered, it may, therefore, be said the greatest extremes of prosperity and misery are exhibited by the country in whose capital 20,000 citizens rise in the morning without knowing where their breakfast is coming from—and this country is Great Britain."

THE costliest mile of railway in the world is said to be a mile measured on the steel portion of the Forth bridge, in Scotland. The length of this

portion is a mile and twenty yards, and the cost of it was considerably over two million pounds. The most expensive railway system in the world is the "Inner Circle" line of London, which cost, including the purchase of land, from £600,000 to nearly £1,000,000 per mile. The last-constructed mile, between the Mansion House and Aldgate, cost altogether, including "compensations," nearly £2,000,000. Another very costly section of railway is that of the South Eastern between Charing Cross and Cannon Street, London, which includes two large stations with hotels, and two bridges over the Thames in its length of two miles. The cost of this short piece of line was over £1,000,000 per mile.

THE field crops which cost respectively, the most and least per acre to produce in America are beet-root, clover and lucern. The most expensive crop raised by the ordinary farmer for general consumption is beet-root. In the autumn, before the crop is sown, the ground has to be prepared and heavily manured. Then it has to be worked again in the spring, and when the crop is sown and up the ground has to be repeatedly hoed. The harvesting of a crop of beets is also very expensive. Taking it from first to last, the expenditure on manure and labor make beet-root by far the most expensive of field-crops. The cheapest are such crops as clover and lucern, for they are sown with barley, and require no cultivation worth mentioning. They want no manure, though of course they are better for it, and they will come up spontaneously year after year, necessitating no expense beyond that of labor for harvesting them.

ARRIVALS.—The following Elders for the British Mission arrived per the Guion steamer *Nevada* on June 7: John W. Crook, of Heber; Orson P. Hoggan, Salt Lake City; John Burrows, Brigham City; Geo. Thomas, Idaho Falls. Accompanying them were Mrs. B. Fromberg, daughter and son, of Salt Lake City, who are on a visit to relatives in Sweden.

BIRMINGHAM CONFERENCE NOTICE.—The Birmingham Conference will be held at Hunters' Vale, off Farm Street, Hockley, on Sunday, June 18 1893. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

SUBMARINE BOATS.

THE idea of inventing a boat which can be navigated under water has for many years occupied the attention of both scientific men and naval engineers. The former have considered it from the point of view of its value in science, the latter have naturally thought of its advantages in times of war. About three years ago this problem was solved almost simultaneously by three persons, two Frenchmen and a Spaniard. All the inventions were considered highly successful at the time.

The trial of the boats built according to the ideas of the two French inventors took place at Toulon. One was called the *Gymnote*; the other was named after the inventor, the *Goubet*. The third was the *Peral*, built by Professor Peral, and the trials took place in Cadiz harbor. Electricity

was used as the motive power in all three vessels, but this was the only point of resemblance; they differed materially in almost every other respect.

The *Gymnote* was like a cigar in shape. Its length was nearly eighteen yards and its diameter nearly six feet, so that the crew could stand up in the cabin. Its displacement was thirty tons, and its highest speed between nine and ten knots an hour. It was submerged, not by opening certain water-tight compartments, but by means of a horizontal rudder, after the style of the Whitehead torpedo.

The electricity was used for the pumps and for lighting the rooms, or cabins, as well as for driving the machinery. The crew of the *Gymnote* consisted of three men—the captain, the engineer, and a sailor at the helm. The vessel's course was ascertained by means of an ordinary compass and a gyroscope, which shows with mathematical accuracy the direction in which the vessel is going, the number of revolutions made each minute by the screw, and the distance covered. As it was not intended that the vessel should remain under water for more than a few minutes, no provision was made for a supply of fresh air to the cabins.

The vessel was subjected to severe tests on all points, and came out of the ordeal very successfully. It went under water stem foremost, sunk to a depth of twelve feet, and reappeared on the surface after a few minutes by simply turning the helm. The rooms contained sufficient air for the three men for a few minutes.

In the course of the last trial the *Gymnote* sank twenty-one feet under water, covered a distance of 500 yards at the rate of nearly ten knots an hour, and then rose again quite safely.

The *Goubet* was cast in bronze, in one piece. It was only seventeen feet long, and four feet eight inches in diameter; there was just enough space for the two men required to work it. The motive power was obtained from a Siemens dynamo, but the machinery was also arranged for connection with cables from the shore. Its speed under water was between five and six knots an hour. On the stem of the vessel was a steel bar, connected to another bar in the interior, so as to form a lever, and provided with a pair of shears to cut the torpedo cable.

The supply of air could be so strengthened by the addition of oxygen as to make it sufficient for one day, the consumption being regulated by an ingenious contrivance. The first trial of the vessel's capabilities consisted in submerging it to a depth of thirty feet for eight hours; the crew were in telephonic communication with the shore in case assistance was required, but they experienced no discomfort. The *Goubet* was subjected to every possible test and was pronounced a success.

The Spanish vessel, the *Peral*, was cigar-shaped like the *Gymnote*, its dimensions were sixty-six feet by eight feet, it was driven by electricity, and fresh air was supplied to the cabins by artificial means. The *Peral* was provided with torpedo-tubes, and, on an emergency, could carry fifty men.

A revolving turret with numerous squares of thick but transparent glass enabled the commander to keep a look-out on all sides from the deck.

This vessel proved just as successful as the other two. The final test was to submerge it to a depth of thirty-four feet and keep it under water for forty minutes. At the end of that time it reappeared on the surface at a spot three and a half nautical miles distant from the starting-point.

As war vessels the *Gymnote* and the *Peral* would be of great service not only in coast defense and the raising of blockakes, but also in torpedo warfare generally. The services of the *Goubet* would be limited to cutting torpedo nets and attaching engines of destruction to the enemy's vessels.

In the service of science—and we hope such vessels will be more used for scientific than for warlike purposes—they would render great assistance in extending our knowledge of the currents of the sea, the force of the waves at various depths, and similar matters. They would also be of great utility in the raising of sunken ships and treasure and the construction of bridges.—*Exchange.*

SOME PHASES OF POVERTY IN ENGLAND.

TRAMPS have long been a source of trouble and perplexity to poor-law guardians. While the proportion of ordinary paupers to population has been falling for the last thirty or thirty-five years, the number of tramps and vagrants has been increasing. On the first of January in 1858, the total number of tramps housed and fed in the workhouses of England and Wales was 2,416. On the first of January, 1892, the number was 6,988, higher than it has been in any year since 1869, when on the first of July 7,946 tramps were relieved. From 1858 to 1871 the number of tramps increased at such an extraordinary rate that more stringent regulations were deemed necessary in dealing with them, and in November, 1871, new orders were issued by the local government board. Under these rules, when a tramp was received at the casual ward he was searched and bathed, his clothes were taken from him, and if they appeared to need it, were dried and disinfected. He was lodged in a separate cell and detained until eleven o'clock the next day, or until he had broken a certain weight of stones for use on the highway, or picked a certain quantity of oakum, a task demanded of him in return for the supper and breakfast of bread and gruel or bread and soup, and the shelter the union had provided for him. About ten years later, in 1882, another endeavor was made to decrease the number of tramps. This time the local government board asked further powers from Parliament. What is known as the casual poor act was passed, and under its provisions a tramp or casual cannot discharge himself from the workhouse casual ward until nine o'clock on the morning of the second day. If he appears for a second time in the same ward within the space of a month, he may be detained until the fourth day. For three or four years these new regulations had the effect of diminishing the number of tramps. On the first of July, 1881, the year before Parliament adopted the casual poor act, the number of tramps relieved was 6,215. When the new law came into force the number at once fell to 4,552 in 1883. Next year it was 4,899, and the year following 4,866. Then in 1886 it began to mount upward again. On the first of

January in that year it was 5,540, and it has continued to increase, until last year the total of 6,988 was reached.

Tramps, and women who are mothers without being wives, and come into the workhouse again and again to be confined, discharging themselves as soon as they are able to go about, are the despair of the poor-law administrators, and when once the poor-law question is reopened, they will ask for power to deal more stringently with each of these two classes. The English tramp differs in some respects from the American tramp. He goes about the country with his womankind and his children, and once in the tramp class he seldom leaves it, and finally ends his life in the workhouse hospital or in the old men's ward of a union in which he has managed to secure a settlement.

It is the cutting down of outdoor relief which has forced the question of old age pensions upon the country, for, in the unions where there is no out-door relief, old people of good character, whose lot in life has never enabled them to make provision for old age, are forced into the workhouse, and compelled to associate with people of a totally different and altogether more unworthy class—people whose whole career has been vicious and criminal. Of the number of persons who have passed the age of sixty in England, it is computed that forty-two per cent end their days in the workhouse, or are in receipt of outdoor relief in the closing days of their life. It is therefore altogether beyond argument that some provision has to be made by the state for the aged poor, and the question to be determined by the Royal Commission is whether it cannot be done in some better way than is possible within the lines of the existing poor law.—*Edward Porritt, in Social Economist for April.*

THE TELEPHOTE.

An attempt to improve upon the present system of marine signalling has led to the invention of an apparatus called, somewhat improperly, the "telephote," by means of which the signs of the Morse alphabet are reproduced by electric illumination on a signal mast.

The transmitter, consisting of a keyboard with thirty-seven keys, is contained in an aluminium case, about seven inches deep and two yards square. The numerous electric wires, forming the connection between the transmitter and the lamps, are collected together outside the case into a cable about an inch in diameter.

The signal mast, also of aluminium, is arranged in three pieces in such a way as to admit of being used in any length from three to nine yards. On this mast are 106 incandescent lamps of thirty-two (or more) candle-power, which, by touching certain keys, can be combined to form the signs of the Morse alphabet.

Two lamps form the dot, and the minimum for the dash is twenty; this is equal to a length of a yard and a half. The dark spaces between the dots and the dashes are of the same length. Finally, two red lamps mark the periods.

Seventy-two letters a minute can be shown on the telephote, the signals

being clearly visible at a distance of three miles in the day-time and ten miles at night.—*Neue Freie Presse.*

UTAH NEWS.

(Summarized from Territorial papers.)

Vincent Shurtliff, one of the pioneers of Utah, died in Salt Lake City, on May 24, at the age of 80 years.

W. H. Snelling, a prominent attorney, of Northern Utah, died suddenly on May 20, at his home in Logan.

A large number of students have this season passed a successful examination at the Brigham Young College, Logan.

Dr. Ormsby and L. R. Martineau, of Logan, have purchased the drug business of Roberts & Nelden, of Salt Lake City.

Borel, the Frenchman who killed George Lewis, at Ogden, a few months ago, was acquitted on May 25, on the plea of insanity.

While working at a planer in Garff's mill at Ogden, on May 20, M. L. Berry caught his left hand in the machine and lost all of the fingers on that hand.

Utah orchards, like those throughout the great west generally, are suffering from the deadly ravages of insect operations. Many trees are dead and others are dying.

At midnight on May 20, Frank Lawrence in a fit of despondency, caused by drink, attempted to kill himself in the hallway leading to his wife's apartments at 154 East Third South street, Salt Lake City.

News came from Cache Valley, on May 24, to the effect that two inches of snow fell there on that day; that the weather was very cold, and the people patiently waiting for the spring that apparently refuses to come.

John Afleck, a shopman, employed at the power house of the Salt Lake City Railway company, died at 4:30 on the morning of May 19, from the effects of injuries received in the car shed of the company on the preceding night.

A cow belonging to A. J. Bellamy, of Twelfth East street, Salt Lake City, on Saturday, May 19, became the mother of a calf, and on Sunday his wife gave birth to twins, and a short time afterwards one of his hens hatched a brood of thirteen chickens. On top of all this, a pet cat became the mother of seven kittens.

An accident happened in the Daly mine on May 22, by which James O'Connell was dashed to death. Shortly before six o'clock O'Connell, who was on the 400-foot level, attempted to board the cage to lift him to the top of the shaft, but was caught in some manner and was precipitated down the shaft, falling a distance of 500 feet and crushing him into an almost unrecognizable mass.

John S. Lewis, for many years a prominent business man of Salt Lake City, died suddenly at his residence on Vine street, May 19, of heart failure. Mr. Lewis was 58 years of age, a native of Wales, and came to Utah in the pioneer days. He was for many years engaged in the mercantile business, and until recently was a member of the firm of Barnes, Lewis & Co. He leaves a wife and several children to mourn his loss.

In the most shocking manner death entered the home of Dr. and Mrs. Wright, of Salt Lake City, on May 20, as the result of a most lamentable accident which occurred six hours before. A little child of Mrs. Wright's slipped from its mother's lap and toddled into the kitchen, where the servant had left a pan of boiling water, and accidently fell backwards into the vessel. Mrs. Wright followed the little one and was in the kitchen almost before it had time to scream. Terrified as she was, she seized her darling in her arms and cried out for help, but an examination proved that the injury would result fatally, and death came at the time indicated.